

Difficulties and Suggestions in TCM Translation based on Acculturation Theory

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Abstract: This study analyzes the main problems and obstacles in TCM translation, including cultural and linguistic barriers, shortage of professional translators, and lack of unified standards. To clear these obstacles, based on the theory of acculturation, this study analyzes the corresponding methods of TCM translation from four aspects: cultural separation, cultural marginalization, cultural integration, and cultural assimilation, starting from the target language group's identity and tendency toward its original culture and the mainstream culture (TCM). In doing so, the differences between Chinese and Western cultures may be balanced by TCM translation and the international spread of TCM culture may be promoted.

Keywords: Acculturation; TCM; Translation.

1. Introduction

Traditional Chinese Medicine (TCM) is a branch of Chinese traditional medicine. It treats diseases or regulates health through herbs, acupuncture, cupping, massage, and so on. The disciplinary foundation of TCM is based on some traditional Chinese concepts, such as the theory of Yin and Yang, meridians, and visceral phenomena (Ren, 1960). As early as ancient times, TCM has been applied by the Chinese people in fields such as medical treatment, health care, and beauty. In recent years, the Chinese government has attached great importance to the development of TCM and listed it as a national strategy. In addition, relying on the 'Belt and Road' cooperation initiative, TCM is an important part of China's cultural exchanges with countries around the world and promotes mutual learning between Eastern and Western civilizations (Duan, 2017). Especially since the global outbreak of COVID-19 in early 2020, TCM has played an important role in patient treatment, epidemic prevention, and control (Xue, 2020; Zheng, Zhang, Yang et al., 2020). Therefore, TCM culture showcases itself to the world.

In the process of international communication, the content of the communication is the key, which largely determines the success of communication (Kong, 2017). It is necessary to screen and judge a large amount of material, pick out the specific content of dissemination, and then write down and edit it before finally transmitting it to the audience. In terms of TCM, the translation of specific contents is a crucial step towards achieving its international dissemination. However, due to the significant differences in medical concepts between China and the West, and the fact that the language of TCM originates from the ancient classical literature in China, which emphasizes 'understanding, abstraction, and generalization', its language has a high information density (Yao & Wei, 2005). Therefore, before translating into a foreign language, it is necessary to first interpret the ancient Chinese as modern Chinese, which undergoes two complex processes: 'ancient to modern' and 'Chinese to foreign'. Such complexity makes the TCM translation full of difficulties and challenges. The theory of acculturation may give some suggestions for solving

the difficulties in TCM translation.

2. International Transmission of TCM

TCM has now spread to 196 countries and regions, and China has established 41 overseas centers and 56 international cooperation bases to introduce and research TCM to the world. In addition, 113 member countries of the World Health Organization have recognized the diagnosis and treatment of TCM such as acupuncture, of which 29 have formulated relevant laws and regulations for the standardized use of TCM, and 20 have incorporated diagnosis and treatment of TCM such as acupuncture into their medical security systems (Qiao, 2011; Wu & Wu, 2017; Zhang, 2020; Zhang, Xu, Xiao, Wu, & Liu, 2010). With COVID-19 raging around the world, in the past three years, China has shared TCM diagnoses and treatment plans with the world, sent TCM professors overseas, and assisted TCM materials, making contributions to the fight against the epidemic. The Chinese Traditional Medicine Administration issued the English version of the *Chinese Medicine Diagnosis and Treatment Plan for COVID-19*, held more than 110 anti-epidemic experts' video exchanges and live broadcast activities, introduced the anti-epidemic experience and diagnosis and treatment plan of TCM to more than 150 countries and regions in the world (Li, 2021). The World Health Organization (WHO) has affirmed the clinical efficacy of TCM in the treatment of COVID-19 and encouraged member countries to consider using China's integrated model of traditional Chinese and Western medicine. According to the white paper 'China Action to Combat the COVID-19', the utilization rate and total effective rate of TCM in confirmed cases in Hubei Province exceed 90%, while in confirmed cases cured and discharged from hospitals in Beijing, the participation rate of TCM in treatment is as high as 100%. Many studies have shown that traditional Chinese patent medicines and simple preparations, represented by 'three drugs and three prescriptions (三药三方)', can effectively reduce the incidence rate, weight conversion rate, and mortality rate. In addition, TCM treatment methods such as acupuncture, moxibustion, and

cupping also played a great role in the process of anti-epidemic (Yang, Dou, Wang, Peng, & Meng, 2021; Zheng, Zhang, Yang et al, 2020). At the same time, internationally renowned media such as the Cable News Network and the British Broadcasting Corporation have also paid attention to TCM and provided many reports. As a treasure of Chinese civilization, TCM has demonstrated its unique charm to the world.

In addition, the increasing international attention to TCM can also be reflected in the Corpus of Contemporary American English (COCA). As the world's largest English corpus, COCA has a capacity of 450 million words, encompassing five literary genres: oral, novel, magazine, newspaper, and academic journal. In 2020, COCA launched a sub-corpus called Coronavirus Corpus to collect relevant corpora of COVID-19. Table 1 and Table 2 show the search results of "Chinese medicine" in COCA and the Coronavirus Corpus, respectively. In the first half year of 2020 alone, TCM appeared more frequently than the total of the past 20 years, and the type/token ratio (TTR) increased exponentially. Among them, TTR in February 2020 reached 5.13, which is more than ten times that of the past. This indicates that the world's attention to TCM has reached its highest level in recent decades. It can be said that the current is an excellent opportunity for TCM to go global.

Table 1. Statistics of "Chinese Medicine" in COCA by Years from 1995 to 2019

Years	Frequency (million)	TTR
1995-1999	66	0.45
2000-2004	60	0.41
2005-2009	35	0.24
2019-2014	35	0.24
2015-2019	46	0.32
Total	399	0.40

Table 2. Statistics of "Chinese Medicine" in Coronavirus Corpus by Months in 2020

Month	Frequency (million)	TTR
January	13	1.77
February	71	5.13
March	138	1.40
April	93	0.85
May	88	0.91
June	79	0.94
Total	482	2.15

However, there are still many obstacles to the external dissemination of TCM. First of all, specific TCM treatments

such as acupuncture and cupping are widely spread abroad at present, while the overall core value of the TCM culture, as well as its rich connotation combined with history and literature, has not been effectively disseminated. Acupuncture and other therapeutic methods are just the tip of the iceberg in the broad TCM culture. Since the American National Institutes of Health (NIH) published a consensus report on the evaluation of the efficacy of acupuncture in November 1997, as of January 1, 2018, the number of licensed acupuncturists in the United States has increased by 257% over 1998, reaching 37,886, which is equivalent to almost twelve acupuncturists per 100,000 Americans (Jin, 2011). However, the core ideas of TCM are reflected in four aspects, namely the values of life, ideological values, scientific values, and ethical values (Shang, Ju, Liu, Xin, Liu, & Wang, 2018). Specifically, it includes ideas such as the unity of heaven and man, syndrome differentiation and treatment, balance of Yin and Yang, supporting the right and dispelling evil, and so on. These concepts are the essence of TCM. Only by spreading these core values can we truly achieve the internationalization of TCM.

Secondly, the international dissemination of TCM is mainly carried out by the Chinese government and medical professionals, lacking large-scale dissemination to the general public. Although some academic forums, conferences, training, expos, and international aid related to TCM have been hosted, such exchanges mainly focus on interpersonal communication, group communication, and organizational communication, which have drawbacks such as strong professionalism, narrow audience, slow dissemination speed, and limited dissemination effectiveness, making it difficult to attract the majority of overseas people and achieve the comprehensive promotion of TCM to the outside world (Si, Guo, & Si, 2023). China also makes use of new online media help to expand the scope of dissemination and accelerate its speed. Such as China Global Television Network (CGTN) has released several videos about the introduction of TCM prescriptions for COVID-19, one of which is named '*Three Traditional Chinese Medicine Formulation COVID-19 Approved for Sales*' gained quite high like, shares, and comments (LSC). However, there are too few similar cases. In addition, many English TCM books in foreign markets are not written by Chinese people, such as *Cephalic Version by Moxibustion for Breech Presentation* published by the John Wiley and Sons Company Limited, which is written by three American scholars (Coyle, Smith, & Peat, 2012). Compared to the numerous English books, papers, and magazines related to Western medicine in China, there are few English versions related to TCM published abroad.

Overall, international attention to TCM has reached its peak in recent decades, but there are still many obstacles in the process of international dissemination of TCM. The differences between Eastern and Western cultures, including language barriers and different ways of thinking, have become the biggest stumbling block for TCM to move towards the world. In clearing these obstacles, translation plays an essential role, because translation is an insurmountable path for TCM going abroad.

3. TCM Translation and its Difficulties

The differences between the two languages often lead to misunderstandings or communication failures. Translation plays a crucial role in the communication between two different cultures. It can promote cross-cultural exchange,

strengthen international connections, and enhance mutual understanding (Xiao, 2017). In the context of globalization, translation has become an essential tool for crossing regional and cultural differences. Through translation, people can freely express their thoughts in the language they are familiar with, without the need to learn the other person's language to convey their thoughts to them. Similarly, translation plays a crucial role in the international dissemination of TCM culture. TCM, as an important component of Chinese traditional culture, involves multiple aspects such as language, culture, and medical knowledge when it is translated into a foreign language. Translation can spread the basic theory, clinical experience, and practical skills of TCM to the outside world, enabling them to be more widely recognized and accepted (Zhu, Tong, & Han, 2020). At the same time, the process of translation is also a process of cultural exchange, mutual learning, and integration between China and the West, promoting mutual understanding and integration between Chinese and Western cultures. Therefore, translation plays a role as a bridge and link in the international dissemination of TCM, which is of great significance for promoting the development and inheritance of the TCM culture. However, there are still many obstacles in TCM translation.

3.1. Barriers of Culture

There are huge differences between TCM and modern Western medicine, and it takes a long process for the West to understand and even accept the concepts of TCM. The translation of TCM not only involves the differences in medicine between the two, but also involves many differences in social factors such as culture, history, and customs (Li, 2021; Zhu, et al., 2020). For example, TCM believes that the human body is an organic whole, emphasizing the relationship between humans and the natural environment. Based on this, it creates a theoretical foundation for the 'Yin Yang Five Elements (阴阳五行)', which is opposite to Western medicine's emphasis on individual causes, pathology, physiology, and other aspects. Therefore, it is very difficult for foreigners to understand the concepts of 'Yin', 'Yang', and 'Five Elements', which makes its translation full of difficulties.

There are a large number of concepts in TCM that are not existing in Western culture, such as the commonly used diagnostic methods of TCM -- 'Looking, Smelling, Asking, and Cutting (望闻问切)'. This is completely different from Western medicine, which mainly relies on modern medical technologies such as examination, laboratory testing, and imaging for diagnosis (Luo, 2007; Zhu, et al., 2020). In addition, the basic theory of TCM involves the concept of the 'Six Meridians (六经)', which are the six meridians in the human body, namely the 'Hand Taiyin Lung Meridian (手太阴肺经)', 'Hand Yangming Large Intestine Meridian (手阳明大肠经)', 'Foot Yangming Stomach Meridian (足阳明胃经)', 'Foot Taiyin Spleen Meridian (足太阴脾经)', 'Hand Shaoyin Heart Meridian (手少阴心经)', and 'Foot Shaoyin Kidney Meridian (足少阴肾经)' (Fan & Xu, 2011). While the concept of meridians in the human body also does not exist in Western medicine culture, due to the lack of these concepts in Western culture, most scholars transliterate them according to the pronunciation of their Chinese names or simply translate them according to the literal meaning of every Chinese character. The problem becomes like this, when '阴阳' is translated as 'Yin & Yang', '五行' is translated as 'wu xing' or 'five elements', and '六经' is translated as 'six jing', these

simple and direct English words completely put the foreigners into confusion because they lack a cultural background in TCM.

3.2. Barriers of Language

In the process of translating TCM into other languages, there are two stages to go through. Firstly, ancient Chinese needs to be converted into modern Chinese, and secondly, modern Chinese needs to be converted into the target language. Because most of the literature on TCM is the ancient medical prescriptions that were written in ancient Chinese, and their language had specific grammar and structure that differ greatly from modern Chinese, paraphrasing them in modern Chinese is an irreplaceable step. However, it requires both professional knowledge of TCM and an understanding of ancient Chinese, otherwise, it is prone to mistranslation or omission (Si, et al., 2023). Transforming modern Chinese into the target language is another challenge, as many professional terms in the field of TCM do not have corresponding words in the target languages, requiring translators to creatively translate based on the actual meaning of TCM.

In addition, there are differences in the language structure between Chinese and other languages, and it is necessary to pay attention to the conversion of grammar and language style during the translation process to ensure the accuracy and smoothness of the translation. For example, the TCM term 'viscera are external to the internal (脏腑相表里)' uses the grammar of ancient Chinese, which does not conform to the sentence structure of modern Chinese or English. Therefore, it needs to be expressed using the sentence structure of modern Chinese first. Although there were only five characters in ancient Chinese, it contained at least one sentence by modern Chinese: It refers to the interrelationships between the organs in the human body, connecting and regulating each other (Ling, 2005). For example, the liver is closely related to the eyes and gallbladder, while the lungs are closely related to the skin and nasal cavity. It can be translated as 'Zang Fu mutually reflect externally and internally'. In this translation, 'Zang Fu (脏腑)' refers to the organs and organs in the human body, while 'mutually reflect externally and internally (相表里)' refers to the mutual connection and regulation between organs. In addition, further explanation of the concept of 'Zang Fu (脏腑)' may be necessary during the translation process. Because the internal organs of TCM, especially the 'five organs and six organs (五脏六腑)', specifically refer to the five organs (heart, liver, spleen, lung, kidney) and six internal organs (stomach, large intestine, small intestine, gallbladder, bladder, and triple energizer) in the human body. Therefore, the translation of these five Chinese characters '脏腑相表里' requires a complex process of language transformation.

3.3. Shortage of Professional Translators

There is a lack of translators with professional knowledge of TCM. Since TCM is a traditional medication treatment system in China, with a unique theoretical and practical system, to accurately convey the spirit and cultural connotations of TCM, the translators need to possess two abilities at the same time: Professional knowledge of TCM and cross-cultural communication skills (Ma, 2013; Si, et al., 2023). For one thing, translators need to have a deep understanding of the basic theories of TCM, as well as its

main concepts, treatment methods, drug characteristics, and so on. Only in this way can translators accurately convey the theme of TCM and avoid the misunderstandings caused by a language translation. For another thing, translators need to possess cross-cultural communication skills and understand the status and influence of TCM in Chinese culture, as well as its acceptance and application in other countries and regions. In doing so, translators may convey the spirit and cultural connotations of TCM to foreigners with different cultural backgrounds, helping them better understand TCM.

However, there is a shortage of TCM translators in China, mainly due to the following reasons. To begin with, the education system in China is unable to cultivate sufficient talent. TCM translators need to possess both professional medical knowledge and language translation skills. However, the TCM education system and language translation education system in China have not been effectively combined, resulting in a relatively small number of trained talents in TCM translation (Si, et al., 2023). Moreover, there is a problem of talent loss. Many talents who possess knowledge of TCM and are proficient in foreign languages and foreign communication have chosen to work outside of translation, or even working abroad, resulting in a shortage of TCM translators in China. In addition, insufficient market demand is also a problem. At present, the demand for TCM translation in the domestic market is insufficient, resulting in a relatively low-income level for TCM translators, making it difficult to attract more talents to engage in this work (Wang, 2020).

3.4. Lack of Unified Standards

There is a lack of unified standards for the translation of the terms relating to TCM. There are various translation methods and expressions for TCM terminology, lacking unified standards and norms (Li, 2021; Si, et al., 2023; Wang, 2020). For example, there are various English translations of '五行'. Some are translated as 'Wu Xing' or 'Five Elements' according to the literal meanings of Chinese characters '五' and '行', while others are translated as 'metal, wood, water, fire, and earth' based on the specific meaning the term represents. The term not only refers to the five substances 'gold, wood, water, fire, and earth', but also contains complex relationships that complement each other (Ren, 1960). In addition, the meaning of some TCM terms may change in different contexts. For example, the concept of '气' in TCM is a very important one, representing a specific material form closely related to the life activities of the human body. Some translators directly translate 'Qi' according to its Chinese pronunciation, which is a relatively common translation method and widely used internationally. However, due to the certain energy properties of '气', especially in some scientific research, it is necessary to translate it as 'Energy'. If we want to better express the close relationship between '气' and human life activities, we can also translate it as 'vital energy'. In some cases, '气' also represents breathing and can be translated as 'breath' (Li, 2021; Ren, 1960; Shang, et al., 2018). Therefore, in TCM translation, there are often issues of inconsistent translations for the same term or the use of indiscriminate translations for different terms. This chaotic state leads to the inability to accurately and standardize TCM translation and inevitably affects the effectiveness of its international dissemination. However, establishing standards and norms for TCM translation is a very difficult task, as it requires joint efforts

from all parties, including TCM experts, translators, relevant institutions, and government departments. Those obstacles make the translation of TCM difficult, but the theory of acculturation may provide some perspectives for solving these obstacles.

4. Acculturation Theory and its Application in Translation

The theoretical basis of this study is the theory of acculturation. The term 'acculturation' was originally the direct alteration of one culture to another by military or political means (Chen & Yue, 2016). However, in modern times, acculturation refers to a kind of social and psychological change produced by groups or individuals when they adapt to different cultures, which not only involves people's behaviors and attitudes but also includes motivation and goals. Group acculturation leads to changes in language, religion, customs, health care, and other social systems. Individual acculturation refers to the adaptation of a person's values, norms of behavior, and attitudes to the mainstream culture, especially when he or she is born abroad and influenced by foreign culture (Berry, 1980; Berry, 1989; Chen & Yue, 2016). The concept of acculturation has been studied by scholars in the fields of psychology, anthropology, and sociology at different times, and many theories and definitions have emerged to describe the elements of the process of acculturation. Among them, the Acculturation Model proposed by the cross-cultural psychologist John Berry (1980) has been widely applied in research in fields such as education, psychology, sociology, and so on.

According to Berry (1980), identification with one culture does not necessarily mean abandonment of another culture, and acculturation is premised on cultural contact. What's more, the process of acculturation will have impacts on both the mainstream culture and the national culture (Berry, 1980; Berry, 1989). Generally speaking, after a period of cultural contact, both cultures will change to some extent through the process of mutual influence. Based on this, he proposes a two-dimensional model for acculturation. In this model, groups or individuals face two independent issues: one is the tendency to maintain the cultural traditions and identity of their group, and the other is the tendency to engage and participate in mainstream culture.

Furthermore, based on their attitudes towards these two issues, he classified the strategies of acculturation into four types, namely cultural separation, cultural marginalization, cultural integration, and cultural assimilation (See Figure 1). Specifically, if the group or the individual only wants to maintain their original national cultural identity and is unwilling to establish connections with other cultures, they fall into the strategy of cultural separation. If the group or individual neither wants to maintain their own original culture nor wants to establish connections with other cultures, they belong to cultural marginalization. If a group or an individual is unwilling to maintain their own original culture and only wants to establish good relationships with other cultures, they use the strategy of cultural assimilation. If the group or the individual can establish good relationships with other cultures while maintaining their own original culture, they fall into the strategy of cultural integration.

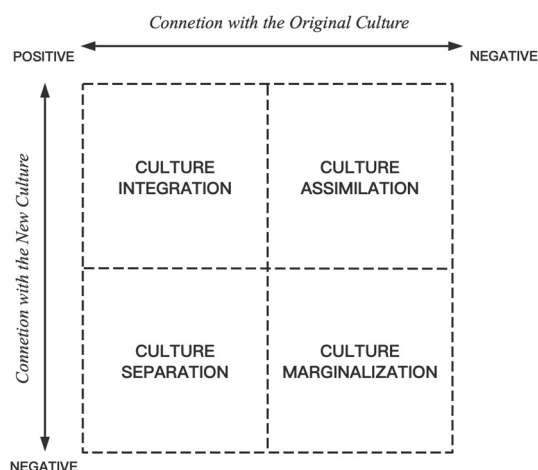


Figure 1. Four Types of Acculturation Strategies

The theory of acculturation has also been well applied in the field of translation, as translation is not only a simple language transformation, but also involves cultural transformation. Translation is not only a language activity, but more importantly, a cultural exchange activity. Translation is not simply a linguistic symbol conversion, it requires combining language knowledge with encyclopedia knowledge (Li, 2014; Zhang, 2002). Translation is a way of communication that transcends language and culture, and the translator must understand the cultural background of the original text to effectively convey the meaning and emotion of the original text. This means that the translator must understand the cultural differences between the source language and the target language, including habits, beliefs, values, and social background. Especially when translating between two opposing cultures, how to choose between them is a problem. The translator needs to balance the cultural differences between the source language and the target language (Zhang, 2002). If the translator overemphasizes the cultural background of the source language, it may cause confusion and disgust in the target language readers. On the contrary, if the translator overemphasizes the cultural background of the target language, it may lead to misunderstanding and incomprehension of the original text by the readers of the source language. Therefore, translators need to choose between the two cultures to communicate effectively in a cross-cultural environment. This requires the translator to have profound cultural literacy and intercultural communication ability to accurately translate and convey in a cross-cultural environment.

Lefevere (1992) regarded acculturation as a kind of reflection, referring to the fact that translators are influenced by their cultural background, ideology, and many other factors when translating literary works, to adapt the literary works to the target language readers, that is, the literary works have reflected the readers. When readers read translated works, they are also influenced by many of their factors and interpret literary works in their ways. Therefore, the process of target language readers reading translated works is a process of acculturation. Liu (2007) pointed out in *Cultural Translation Theory* that acculturation does not mean that the source language culture adapts to the target language culture, nor does it mean the opposite. To achieve acculturation, it is necessary to integrate foreign culture into local culture without losing its original flavor. Therefore, cultural

adaptability is a key issue in the translation process. The goal of cultural acculturation can only be achieved when one culture can adapt to the needs of another culture. On the contrary, there may be conflicts and exclusions between the two cultures. In addition, according to Hu (2003), adaptation was showed up by the translator while translating the original text, and cultural aspects are included. The activity of translation was viewed as a translator's adaptation and selection in an Eco-environment. Therefore, culture needs to be adapted. Translation, as a cultural creation, is not only a simple replacement of language symbols but also requires cultural adaptation to the context to achieve an understanding of the original text. This is consistent with Berry's theory of acculturation.

5. Suggestions of TCM Translation based on Acculturation Theory

From the discussion above, we can expect Berry's theory of acculturation to provide feasible suggestions for the translation of TCM. Specifically, based on Berry's description and classification of the acculturation theory, and according to the adaptation of groups or individuals to their own culture and the mainstream culture, including their attitudes towards both cultures, their own cultural identity, and their tendency to participate in the mainstream culture, we may explore the path of TCM translation from the four strategies of cultural separation, cultural marginalization, cultural assimilation, and cultural integration.

5.1. Cultural Separation Strategy in TCM Translation

According to Berry (1980), cultural separation would happen when adapting to a new culture, people might maintain their own cultural identity in the new environment, focusing more on their original culture, and hoping to avoid communication with the new cultural groups. In the translation of TCM, the strategy of cultural separation applies to such situations where certain TCM culture is far different from the Western medicine culture, or there is a lack of corresponding culture (cultural default) in Western medicine. Some terms or theories in TCM are completely unfamiliar to foreigners, and the literal meaning of some TCM terms is far from their actual meaning in usage. In this case, simply translating the surface meaning of the TCM terms into the target language will lead to difficulties for foreigners to understand the translation, and even contradict the original TCM ideology, because they lack TCM knowledge (Luo, 2007; Ma, 2013; Zhu, et al, 2020). Therefore, translators should try to be close to the culture of the target language and far away from the culture of TCM to make it easier for foreigners to understand the TCM terms. Specifically, they should find appropriate words and use the sentence structures in the target language to convey information, so that foreigners can understand the culture of TCM. In doing so, the strategy of cultural separation can effectively solve the ambiguity about TCM caused by the translation.

Taking the term '盗汗' in TCM as an example, the Chinese character '盗' means 'steal' in English. If we translate '盗汗' literally into 'stealing sweat', foreigners must be confused. How can sweat be stolen? What is the effect of stealing sweat on treating diseases? The term '盗汗' in TCM refers to a condition in which a patient sweats after falling asleep and the sweat is gone after waking up or suddenly sweats profusely

without exercise, fever, or emotional excitement. Therefore, the word '盗' in '盗汗' does not mean stealing, but refers to sweating at night or sudden sweat. Because of the huge difference between its literal meaning and its real usage, the strategy of cultural separation can be adopted in its translation, abandoning the original meaning of '盗' as 'stealing', and choosing a suitable description in English to eliminate ambiguity among foreigners. The term '盗汗' may be translated as 'night sweating'. Besides '盗汗', there are many other terms in TCM that can be translated using the strategy of cultural separation, such as '培土生金' and '泻南补北', both are commonly used TCM treatment concepts. '培土生金' refers to the effect of tonifying the spleen to achieve lung function (Li, 2001). In the basic TCM concepts, '土' refers to the spleen, and '金' refers to the lung. If the original meanings of '土' and '金' be translated as 'soil' and 'gold', it must cause misunderstandings among foreigners. Therefore, the strategy of cultural separation should be used to hide the literal meanings of '土' and '金', which should be translated into 'spleen' and 'lung' respectively, and '培土生金' would be translated as 'invigorating spleen for benefiting lung'. As for '泻南补北', in the culture of TCM, the heart is regarded as 'fire' and the kidney as 'water'. What's more, 'fire (heart)' is believed to be located in the south (南), while 'water (kidney)' is located in the north (北). If a patient has heart discomfort such as palpitations and palpitations, it is believed he gets the problem of 'heart fire', which can lead to poor sleep and irritability. And if the heart problems are alleviated, it will be helpful for the health of the kidney (Li, 2001; Xie, 2004). Therefore, the term '泻南补北' refers to the method of tonifying the kidney water (north) by purging the heart fire (south). In translation, the original meanings of 'south' and 'north' in Chinese should be hidden based on the strategy of cultural separation, and '泻南补北' should be translated as 'weakening the heart fire to nourish the kidney'.

5.2. Cultural Integration Strategy in TCM Translation

Similar to the strategy of cultural separation, the strategy of cultural integration is also applicable to scenarios where there is a cultural default of TCM in Western medicine. However, different from the strategy of cultural separation, when some TCM terms or theories are so important that foreigners need to know their original meanings and usage in TCM to gain a deeper understanding of other TCM cultures, the strategy of cultural integration needs to be used in translation. Specifically, through translation, foreigners can establish good relationships with the new culture (TCM), abandon their original culture (Western medicine), and gradually assimilate into the new culture. Take '阴阳' as an example, as the fundamental theory of TCM, the concept of '阴阳' originated from the observation of natural phenomena in ancient China, where people discovered a contradictory and interdependent relationship in nature, such as the sun and moon, day and night, cold and warm, and so on. The theory of '阴阳' believes that there are two opposite yet interdependent aspects to things. '阴' refers to the negative, negative, static, introverted aspects of things, while '阳' refers to the positive, positive, dynamic, and extroverted aspects of things. In TCM culture, the concept of '阴阳' is applied to the diagnosis and treatment of diseases. It is believed that there is a balance

between '阴' and '阳' within the human body. Regulating their balance is a famous treatment method in TCM, as diseases can arise due to the imbalance of '阴' and '阳'. The concept of '阴阳' appears in almost all TCM classics, such as *The Yellow Emperor's Internal Classic* (黄帝内经) states: "Yin and Yang are the principles of heaven and earth, and the principles of all things." (阴阳者, 天地之道也, 万物之纲纪也。) (Zhang, 2012). *The Su Wen Yin Yang Ying Xiang Da Lun* (素问·阴阳应象大论) states: "Yin and Yang are the principles of heaven and earth, the principles of all things, and the parents of change." (阴阳者, 天地之道也, 万物之纲纪也, 变化之父母也。) (Xu, 1981). *The Treatise on Febrile Diseases and Miscellaneous Diseases* (伤寒杂病论) records: "The Qi of Yin and Yang, if not mutually beneficial, leads to illness, and if mutually beneficial, leads to treatment." (阴阳之气, 不相胜则病, 相胜则治。) (Wang, 2002). Therefore, based on the strategy of cultural integration, for foreigners, the concept of '阴' and '阳' is completely unfamiliar and missing in their culture. Translators also need to transliterate '阴阳' into 'Yin' and 'Yang' according to their pronunciation in Chinese.

In addition to examples of cultural default such as '阴' and '阳', there are some cultures that, although shared between China and foreign countries, still require the strategy of cultural integration in translation. Because of the cultural differences, foreigners and Chinese people may have different views on the same thing, and may even encounter each other's taboos (He, Xu, Lin & Zhu, 2017). For example, the concept of '龙 (dragon)' is often involved in TCM, and some prescriptions like '九龙定风丸', '龙胆泻肝丸', '龙胆泻心汤', '龙葵子', '龙骨牡蛎汤' are also named after '龙'. In Chinese culture, the dragon is considered a mysterious and sacred animal, known as one of the four great mythical beasts in China, symbolizing power, mystery, wealth, longevity, and good luck (Lu, 2000). The image of dragon is often used to represent imperial power, such as '龙椅' (dragon chair, which refers to the emperor's seat) and '龙舟' (dragon boat) and '舞龙' (dragon dance) are celebration activities in traditional Chinese festivals, representing good luck and auspiciousness. In TCM culture, the dragon is regarded as an important medicinal herb, such as '龙骨' (dragon bone), '龙胆' (dragon gallbladder), '龙虎豹' (dragon tiger leopard), '龙牡' (dragon peony). Dragon is used to represent the quality and efficacy of medicinal herbs, as well as their efficacy in treating diseases. However, in Western culture, the dragon is often seen as a fierce monster, symbolizing evil, violence, and destruction, which differs significantly from the symbols in Chinese culture (Li, Xiong, & Sun, 2018). Some Chinese scholars are fearful that dragon in TCM formulas may create negative and dangerous concepts among foreigners, believing that the formula is toxic and deceptive, and they recommend avoiding using the term dragon when translating. However, '龙' is so widely used in TCM that it is difficult to find a word to replace it, and due to the importance of dragons in Chinese culture, if the positive concept of dragons in traditional Chinese culture is made known to foreigners through TCM, isn't it a good way for the international dissemination of Chinese culture?

5.3. Cultural Marginalization Strategy in TCM Translation

Berry (1980) referred to the phenomenon of individuals being unable to maintain their original culture or unwilling to accept a new culture as cultural marginalization. In TCM translation, there are certain terms with special meanings in ancient Chinese, that cannot be found to be completely equivalent in modern Chinese or English. Therefore, it is necessary to abandon their original forms and find a new expression that conforms to both modern Chinese and English, or even create a new term, if necessary, to successfully convey information through translation. For example, the term '心气虚' refers to the lack (虚) of energy (气) in the human body caused by long-term mental tension, excessive fatigue, and poor dietary habits, which affects the function of the heart (心) and results in a series of physical and psychological symptoms, such as palpitations, shortness of breath, fatigue, insomnia, anxiety, and so on (Xie, 2004). So '心气虚' is translated as 'Deficiency of Heart Qi', where 'Deficiency' means '虚', 'Heart' means '心', and 'Qi' means '气'. However, in TCM culture, '心气虚' is used as one term representing meaning, and that translation generates four words, which will cause difficulties and complexity in translation when '心气虚' is used in clauses or sentences. Therefore, some scholars have created a new vocabulary in English called 'hypocardioqi', in which 'hypo-' means '虚'; '-cardio-' represents the meaning of '心'; '-qi' represents the meaning of '气' (Shen, 2020). This new word breaks free from the constraints of both the original and the new culture, and conforms to both the meaning of TCM and the structure of English.

Acupuncture and cupping are basic therapies in TCM and are widely used abroad. Some medical colleges and universities in Europe, America, and other countries have opened acupuncture courses, and many foreign doctors and nurses have received training in acupuncture and become qualified in acupuncture (Gao, Guo, & Xie, 2019). It is reported that many Americans use acupuncture under the guidance of acupuncture to relieve stress, improve sleep and promote blood circulation. At the Olympics, many athletes use cupping to help them recover their physical condition, relieve pain and muscle fatigue (Zhou, 2016). Acupuncture promotes the regulation and treatment of the body itself by stimulating specific acupoints of the body. Cupping involves placing jars on the skin at specific acupoints, utilizing the principle of vacuum suction to stimulate skin and muscle tissue, promote blood circulation and metabolism, and alleviate symptoms such as pain and muscle fatigue. Acupuncture and cupping are both safe and have no side effects treatments, and both are related to the concept of acupoints in TCM (Gao, et al., 2019). Therefore, with the popularity of acupuncture and cupping abroad, foreigners get to know the concept of acupoints.

However, there are hundreds of acupoints in TCM, each with its unique name, and translating these specific acupoint names is a challenge. For example, '五腧穴' (Five Shu Acupoints) is an important TCM term, divided into five acupoints: 井穴, 荥穴, 输穴, 经穴 and 合穴 (Du & Shi, 1997). If the strategy of cultural separation is adopted in translation, equivalent expressions cannot be found in Western medical culture. If we adopt the strategy of cultural assimilation and translate them into 'Jing acupoint', 'Xing

acupoint', 'Shu acupoint', 'Jing acupoint', and 'He acupoint' according to their pronunciation in Chinese, although the original cultural integrity in TCM can be preserved, this translation has two 'Jing acupoints', which is easy to confuse foreigners. In addition, they cannot understand the inner connotation of the Five Shu Acupoints. It is believed in TCM culture that the human body has 12 meridians, each of which has its own Five Shu Acupoints, with 60 acupoints in total. The five acupoints on each meridian are arranged in sequence from the end of the limbs to the elbow and knee directions and are named after different sizes of water flow. This is a metaphor for the characteristics of each meridian's Qi from the end of the limbs to the top, just like the water flow, from small to large, from shallow to deep.

The description of Five Shu Acupoints in *The Difficult Classic: 68 Difficulties* (难经·六十八难) states: “井穴 governs the fullness of the heart, 荥穴 governs the body heat, 输穴 governs the body weight and pain, 经穴 governs the wheezing, coughing, cold, and heat, and 合穴 governs the release of Qi.” (Wang & Liu, 2013). Specifically, the '井' acupoints are mostly located at the ends of the hands and feet, metaphorically referring to the source of water and being the part where the meridian Qi originates. The '荥' acupoints are often located in front of the metacarpophalangeal or metatarsophalangeal joints, metaphorically referring to the area where the water flow is still slight and the lingering and circuitous flow has not yet formed a large flow. It is the area where the meridians and Qi are prevalent. The '输' acupoints are often located behind the metacarpophalangeal or metatarsophalangeal joints, metaphorically referring to the area where the water flows from small to large, from shallow to deep, and is the area where the meridian Qi gradually increases, thus injecting into that area. The '经' acupoints are mostly located above the wrist and ankle joints, metaphorically referring to the area where the water flow increases and becomes unobstructed. They are the areas where the meridians and Qi are actively flowing through. The '合' acupoints are located near the elbow and knee joints, metaphorically referring to the area where rivers flow into lakes and seas, and the meridian Qi penetrates and then converges with the viscera. Therefore, these five acupoints can be translated into 'well point' (井穴), 'brook point' (荥穴), 'stream point' (输穴), 'river point' (经穴), and 'sea point' (合穴) according to the concepts of water flow from its source to its confluence, from small to large, and from shallow to deep (Peng, 2021). The use of cultural marginalization strategy can convey the meaning of the Five Shu Acupoints to foreigners, while also reflecting the inherent laws of their naming in TCM.

5.4. Cultural Assimilation Strategy in TCM Translation

In cross-cultural communication, if both parties can share some characteristics while retaining their unique features, cultural assimilation is achieved. TCM originates from people's daily lives and is condensed from people's long-term experiences in life. Many theories and terminology of TCM are formed based on experience. These experiences are also experienced by foreigners and are easily understood and accepted by them. Therefore, for the TCM terms that can find equivalent expressions in the target language, the strategy of cultural assimilation can be adopted in their translation. The

term '鹅掌风' in TCM mainly refers to the fungal infection on the surface of the skin caused by long-term immersion, friction injury, and contact with detergents and solvents, when bacteria invade the skin on the fingertips, and palms (Li, 2001). *Yizong Jinjian - Essentials of Surgical Mind Techniques* (医宗金鉴·外科心法要诀) states, "At the beginning, there were purple and white spots, stacked white, hard and thick, dry and cracked, extending all over the hands." (初起紫白斑点, 叠起白皮, 坚硬且厚, 干枯燥裂, 延及遍手。)(Li & Chen, 1989). Because the skin condition of the affected hand is similar to that of a goose's paw, it is named after the animal goose (鹅). '风' often appears in traditional Chinese medicine terminology, indicating the concept of disease. Western medicine has a similar description of the condition, known as 'Hand Tinea.' However, '鹅掌风' can also refer to an athlete's foot in TCM. According to the *Surgical Diaries* (外科秘录), ".....Not only on the palms of the hands, but also on the feet, where white chips pile up and blood breaks out, or pain or itching." (鹅掌风生于手掌之上.....不独犯于手掌, 而兼能犯于足面, 白屑堆起, 皮破血出, 或疼或痒者有之。)(Chen & Sun, 1999). In addition, the Chinese character '掌' refers to the palms of hands or the soles of feet, not just the hand. Therefore, in the translation of '鹅掌风', on the one hand, we can combine the common point (tinea) in the description of diseases in Chinese and Western culture, and on the other hand, keep their respective characteristics, that is, in Chinese culture, the disease may happen in both hands and feet, while in Western culture, only the hands, and finally translate '鹅掌风' as 'hand or foot tinea'. There are also many TCM diseases with equivalent descriptions in Western medicine, such as malaria (疟疾), dementia (痴呆), blood tumor (血瘤), and so on.

In addition, although there is no equivalent expression of some TCM terms in Western medicine, their literal meaning and structure in Chinese conform to the language rules of modern Chinese and the target language. If their direct translation can be understood by foreigners, then the strategy of cultural assimilation can also be adopted. For example, '身目俱黄' is the name of a TCM disease, referring to the symptom of yellowing of the whole body skin and the originally white eyes. '身' refers to the body, '目' refers to the eyes, and '俱黄' refers to the yellow skin and eyes (Li, 2001). The description of the disease is similar to Western term 'jaundice', but '身目俱黄' cannot be translated as 'jaundice'. Because jaundice in the Western medicine is mainly caused by various diseases of bilirubin increase, it is a symptom. While '身目俱黄' in TCM refers to all diseases caused by the increase of bilirubin and yellowing of the body and skin mucosa. It is a kind of disease, which is further divided into 'Yin Huang (阴黄)' and 'Yang Huang (阳黄)'. Therefore, it is more appropriate to translate '身目俱黄' into 'yellow skin and eye' according to the literal meaning, which achieves the integration of TCM culture and the culture of Western medicine.

6. Conclusion

Translation plays an important role in the international dissemination of TCM, but due to cultural differences between China and the West, there are problems and obstacles in TCM translation, resulting in foreigners being unable to correctly understand some TCM terms and theories. This

study first analyzes the main problems and obstacles in TCM translation, including cultural and linguistic barriers, shortage of professional translators, and lack of unified standards. To clear these obstacles, Berry's theory of acculturation provides a useful perspective. Therefore, based on the two-dimensional model of acculturation theory, specifically, the identity recognition and tendency of the target language group towards their original culture and mainstream culture (TCM), this study analyzes the corresponding methods for TCM translation from four aspects: cultural separation, cultural marginalization, cultural integration, and cultural assimilation. In summary, TCM translation is not only a linguistic transformation between two languages but also a cross-cultural communication behavior. TCM translators need to consider both the source language culture and the target language culture and balance the cultural differences between the two languages, to effectively communicate in a cross-cultural environment.

There are still some shortcomings in this study. Firstly, a large number of TCM terms and statements have been cited as examples to specifically illustrate how to use the acculturation theory for TCM translation in this study. However, since TCM has been developed for thousands of years, including a large number of works, terminology, prescriptions, and so on, the examples in this study are limited. Secondly, the TCM translation in this study mainly focuses on English, neglecting relevant translations into other foreign languages. Thirdly, this study mainly adopts a discussion method and lacks quantitative support from experimental data. Therefore, this study needs to be furthered in the future that the number and scope of TCM translation examples should be increased, and quantitative research methods should be used to see if the research results support the viewpoint of this study.

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